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OUR LOST ONE.

I wonder sometimes that the world goes on
 Since his royal heart stopped beating;
 I wonder that men can toil and plan
 And women can smile their greeting;
 I wonder that even the children at play
 Do not pause as if touched by sorrow,
 I wonder that any who loved him can care
 For the losses or gains of to-morrow;
 Since never again, this day or another
 We shall find what we lost at his going—our Brother.

—*Mary T. Lathrop.*

REV. HERMAN HALSEY, D. D.

The *Niagara Journal* of Lockport, N. Y., contains still further facts with regard to this departed friend of Peace. He had an active ministry for twenty-three years in the towns of Bergen, Byron, Cambria, Middleport, Chalmers and Niagara Falls, N. Y. His health compelled him to surrender his pastorate in 1842. But he was a constant attendant at his Presbytery, a frequent preacher, a continuous giver, and for the last few years, a worshipper at the M. E. Church near his home.

During the long time in which he was the oldest living graduate of Williams College he never forgot, nor was forgotten by, his Alma Mater. In 1889 this institution at last honored itself by conferring on him the degree of Doctor of Divinity.

His physical activity and intense enjoyment of social relations, and especially of public gatherings in the interests of Christ's kingdom, continued long past the limit of four score and ten years. During the last few years when sickness and infirmity, with loss of sight and impaired memory shut him in, he found a pleasant home and kindest care with his daughter, Mrs. B. F. Bull, of East Wilson, N. Y. While he keenly missed the gladness of the sunshine, the companionship of books, and the exhilaration of out-door life, his heart went out in oft-expressed gratitude to the Father of Mercies and to friends around for daily blessings, and his soul stayed itself upon the precious promises of God.

Of his family, three sons and two daughters survive him; also fourteen grandchildren and nine great grandchildren. His oldest son died in 1852; his oldest daughter in 1874; his wife in October, 1876. March 25, 1891, he was laid to rest beside her in Greenwood cemetery, on the shore of Lake Ontario. The funeral service was held in Wilson Village, the Rev. E. P. Marvin, of Lockport, long an intimate friend and a special advocate of Peace principles, preaching the sermon from the words, "The righteous hath hope in his death."

HOLD FAST THAT WHICH IS GOOD.

It is holding this in order to get that. The shallow mind fancies that it can obtain the new only by casting away the old; the wise mind knows that if it rejects any fact or truth or good it has, it lessens by so much its power to acquire more. To the capacious and candid soul all truth is precious. That it is new does not commend it; that it is old does not discredit it. That it is truth makes it welcome.—*Christian Leader.*

Genuine conservatism promotes real progress.

WASHINGTON'S "ENTANGLING ALLIANCES."

HON. W. H. SEWARD.

The oft-quoted warning of Washington against Entangling Alliances applies when by the making of a treaty or by any official interference of the United States, war would be invited or threatened. But in the interest of Peace, comity and of justice, George Washington would have been the last man to object to close and friendly relations, and acts that should manifest these, between nations. On this point we make some eloquent extracts from a speech of William H. Seward in the United States Senate in 1852 on protesting against Russia's armed suppression of Hungarian independence. It is a complete answer to those who employ Washington's precept to justify the United States in not ratifying the International treaty prohibiting the sale of fire-arms, rum and slaves to Africa.—*Ed.*

"*Mr. President:* Writers of law teach us that states are free, independent and equal moral persons, existing for the objects of happiness and usefulness, and possessing rights and subject to duties defined by the law of nature, which is a system of politics and morals founded in right reason; and that the only difference between politics and morals is, that one regulates the operations of government, while the other directs the conduct of individuals, and that the maxims of both are the same.

A really great, enlightened, and Christian nation has just as much need to make war on a false point of honor as a really great, enlightened, and Christian man has need to engage in a personal contest in the same case; and that is no necessity at all.

It is necessary that a state should have some friends. To us, exemption from hatred obtained by insensibility to crime is of no value; still less is the security obtained by selfishness and isolation. Only generosity ever makes friends, and those that it does bring are grateful and enduring.

There remains the objection, that flows so readily from all conservative pens and tongues on this side of the Atlantic, and still more freely from the stipendiary presses of Paris and Vienna, that a protest against the armed suppression of Hungarian independence by Russia, would be a departure from the traditional policy of our country, and from the precepts of Washington.

Sir, granting for a moment that Washington inculcated just such a policy as is claimed by my opponents, is it so entirely certain that it ought always and under all circumstances to be pursued?

The times have changed, and we have changed with them. No one has ever thought that the Spartans wisely continued the military monastery after their state was firmly established. No one ever has thought that the capture of the Sabine women for wives by the Romans was a policy to be perpetuated.

But, sir, to come to that part of Washington's Policy which is directly in question, I shall maintain that it was this. It consisted in avoiding new *entangling alliances* and *artificial* ties with one of the belligerent powers in a general European war, but it admitted of expressions, assurances and manifestations of sympathy and of interest in behalf of nations contending for the principles of the American revolution, and of protest, earnest and decided, against the intervention of foreign powers to suppress

these principles by force; and this, just as I have defined it, is the traditional policy of the United States, and has been pursued until this very day and this very hour.

Washington, in his Farewell Address, published a year later, declared, in language truly quoted here, that the great rule of conduct for us in regard to foreign nations was in extending our commercial relations to have as little political connection with them as possible, and to avoid implicating ourselves by artificial ties in the ordinary vicissitudes of European politics, and in the ordinary combinations and collisions of national friendships and enmities. Sir, that policy was necessary, and for that reason, if for no other, was wise. The flames of war raged throughout Western Europe, and its lurid blaze lighted up the ocean. Both the belligerents recklessly turned pirates, and supplied themselves by the robbery of our unarmed, unprotected merchant vessels. Great Britain still, in violation of the then recent treaty of peace, held the military posts on our Western borders, and had control of the passions of the savages amongst and around us; and was only waiting a pretext for a decisive blow at our newly acquired independence: and France was seeking at the same time to involve us in the strife, and to force us to give the pretext.

An infant country, sunk deep in debt, without any land or naval force, with an armed enemy on her borders, and from necessity paying tribute at the same time to the African Corsairs; nay, worse—unable to obtain their forbearance, because unsuccessful in borrowing funds to pay the tribute money. What less than madness would it have been to have entered into closer alliance, and to have assumed more intimate ties with a nation whom they could not have aided, and in going to whose help they would have been certain to have perished. *Salus Populi est suprema lex.* Neutrality was necessity, and therefore a duty.

Having vindicated my country and her statesmen against the implications of indifference, coldness, and isolation, I hope it will not now be thought presumptuous on my part, or irreverent to the memory of Washington, or dangerous to the state, if I inquire on what principle the duty of neutrality was founded by that illustrious man, and whether he enjoined that policy as one of absolute and perpetual obligation? 'The duty of holding a neutral conduct,' said he, in his Farewell Address, 'may be inferred without anything more from the obligation which justice and humanity impose on every nation in cases in which *it is free to act* to maintain inviolate the relations of peace and amity towards other nations.'

"*Senators and Representatives of America*: If I may borrow the tone of that sturdy Republican, John Milton, I would have you consider what nation it is of which you are Governors—a nation quick and vigorous of thought, free and bold in speech, prompt and resolute in action, and just and generous in purpose—a nation existing for something, and designed for something more than indifference and inertness in times of universal speculation and activity. Why else was this nation chosen, that 'out of her, as out of Sinai, should be proclaimed and sounded forth the first tidings and trumpet' of political reformation to all nations. I would have you remember that the love of liberty is a public affection which this nation has deeply imbibed and has effectually diffused throughout the world; and that she cannot now suppress it, nor another her desires to promote that glorious cause, for it is her own. I believe, also, that it is Righteous-

ness, not greatness, that exalteth a nation, and that it is Liberty, not repose, that renders national existence worth possessing. Let me, then, perform my humble part in the service of the Republic, by cultivating the sense of Justice and the love of Liberty which are the elements of its being, and by developing their saving influences, not only in our domestic conduct, but in our foreign conduct also, and in our social intercourse with all other states and nations."

LETTER TO A BIBLE CLASS PUPIL.

DEAR FRIEND:

In our conversation at yesterday's Bible class on the text Luke xxii. 26, "Let him that hath no sword sell his garment and buy one," your recollection seemed to place the passage where it would have reference to some *future* exigency of the church. My recollection was that our Lord said this with reference to the emergency just upon them, his own arrest. In verse 38, we are told that one said, "Here are two swords" and He said, "It is enough." Now when it came to the use of those weapons Luke xxii. 49, one said, "Shall we smite with the sword?" and without waiting for an answer, he drew his sword and cut off an ear, it seemed to me that the transaction was one with that begun in verse 26. Christ touched the ear and healed it and ordered the sword into its sheath.

When Jesus said of two swords "*it is enough*," he could not have meant "enough for my defence on military principles against the power of Rome and the Jewish Church." He *must* have meant it is "enough for a symbol; enough to demonstrate their futility; enough to call out another miracle of healing and not wounding." Hence my conclusion that while history, instinct, common sense, etc., may teach us to smite with the sword under certain circumstances, our blessed Lord never by precept or example taught that. He taught the opposite.

Yours in Christian love,

TEACHER.

PREPARING TO FIGHT.

It is also to be questioned whether the system of vast war preparation has not operated to develop that secret order of (reported) assassins, the Mafia. The Nihilists, in Russia, would not have been known had the empire been an empire of Peace. And so of the Socialists in Germany, and the Communists in France. Swift relief from these abnormal and dangerous developments on the body politic will be experienced when the suffering nations finally yield consent to the adoption of the much mooted plan of disarmament. Whether this plan will "work," whether it will stay adopted, unless the people generally submit their hearts to the beneficent rule of the Prince of Peace, this writer saith not. And yet it is evident that they place themselves persistently out of the way of such heart submission, when they keep straight on preparing to fight.—J. W. L. in *Christian Statesman*.

If huge armies were calculated to inspire a feeling of political and social security, Russia ought to be the most tranquil place in the world; and yet, with over a million of armed men at its command, the Government of that country trembles at the thought of danger from the circulation of tracts.—*Arbitrator*.